

GUIDE

TO

CHRISTIAN PERFECTION.

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For the Guide to Christian Perfection.

PRINCIPLES OF THE INTERIOR OR HIDDEN LIFE.

No. XI.

ON BEING GUIDED BY THE HOLY SPIRIT.

One of the most important questions which can occupy the minds of the followers of the Interior Life, is in what manner we can most certainly secure the ever present and guiding influences of the Holy Spirit. Those who are the sons of God are led by the Spirit of God. This is a great truth, that the true children of God are led by the Spirit of God. This great truth, that as followers of God we must be led by the Spirit of God, may be realized on a number of conditions.

FIRST. We must *desire* to be led by the Spirit of God. It would be extremely absurd to suppose that the Holy Spirit will condescend to dwell with us, if we have no desire for it. But we cannot suppose that those who aim after holiness, are without this desire. And therefore, we do not consider it necessary to dwell upon this point.

SECOND. In order to realize this great blessing, we must have faith in God that he will do for us the thing which we ask. To desire of God, without having faith in the giver, is nearly as effectual a way to defeat the object of our request, as to be without desire. But on this point, also, we will not delay. Who can be ignorant that one of the first elements in the life of holiness is the doctrine of faith? Without faith it is impossible to please God. How can it be possible, then, without faith to receive the blessing of the Holy Spirit?

THIRD. Besides those which have been mentioned, there is another condition necessary to be realized, in order to have the guiding influences of the Holy Spirit always with us. There are various expressions which indicate this condition; but we may perhaps properly denominate it "QUIETNESS OF SPIRIT." It will be recollected what manner of influence we are here speak-

ing of; it is that gentle, purifying, and guiding influence, which is necessary to direct us in the common affairs of life; and which we cannot safely be without, even for a single hour of the day. Now supposing that we sincerely and strongly desire the constant presence of the Holy Spirit, and have entire faith in God as the hearer of our prayer, the other remaining condition of our success is, that we should have "quietness of spirit." We do not mean by this that we should be indifferent; by no means. It is impossible for us to have a sincere and strong desire for a thing and yet at the same time be indifferent. The true idea is, that we must keep in entire subjection our own plans, purposes and aims. In other words, when we ask God to guide us, we must not have in our souls a secret determination and hope to guide ourselves; just as some persons foolishly and almost wickedly ask the advice of their neighbors, when they have already fully decided in their own minds upon their future course of action. When we desire to be guided daily by the Holy Spirit, we must not only give up our plans and purposes, submitting every thing into God's hands, with entire childlike simplicity, but must not give way to uneasy and agitated feelings. When there is an undue eagerness and excitement of spirit, is it not an evidence that we are, in some degree, afraid to trust God? Certain it is that such eagerness and excitement is evidence of a partially unsubdued state of heart; and that our own selfish feelings still retain too great an influence. When I am reflecting upon this subject, I can hardly restrain the deep interest which I feel in it. It would require the most fruitful pen to describe all the other blessings flowing from that true quietness of spirit which consists in an entire detachment from all undue outward and inward influences. But language fails entirely, when we attempt to describe the importance of this state of mind in connection with the constant presence of the Holy Spirit. In such a mind the Holy Spirit loves to dwell, as in a purified and beautiful temple. There is no discordant voice; no harsh and jarring sounds; which not only disturb and prevent our own better reflections, but entirely disqualify us for listening to the still small voice of God in the soul. There are no blots and stains of unholy passion darkening the interior region, and rendering it unfit for the Spirit of Light to dwell in. The Holy Spirit cannot be absent from such a heart: he seeks it; he dwells in it; he loves it; he adorns it more and more; he guides it every moment.

Perhaps it is proper to remark here, that the possession of a perfectly meek and quiet spirit is much more difficult with some than with others. Some persons possess a great natural vivacity; their feelings are easily moved and excited; they enter with ardor into the concerns of their neighbors as well as their own: and hence we seldom find them in a state of entire calmness, but in a variety of mental positions — sometimes greatly troubled and sometimes greatly joyous; sometimes on their own account and sometimes on account of others. But it is not the less their duty to keep their feelings in subjection. It will be recollected that a state of perfect quietness does not necessarily imply the absence of all emotion, of all passion. A man may be

greatly afflicted and at the same time be entirely calm; or he may be exceedingly joyous and yet have his feelings perfectly under control. But the quietness of mind of which we are now speaking, although it does not always and necessarily preclude a movement of the affections, always implies a sensitive conscience, a vigorous and decisive will, and a tranquil recollection in God. In other words, it entirely rejects any and every degree of emotion and passion which is inconsistent with deliberate reflection, with entire submission to God's holy will, and with a sincere renunciation of self. Generally, however, the passions are entirely hushed. But in either case, so long as the mind can be said to be quiet relatively to God and as in his presence, the Holy Spirit is ready to take up his residence and to impart his direction.

In yielding ourselves up to the divine direction under such circumstances, we are not exposed to those illusions and mistakes which might otherwise be likely to befall us. Indeed, we think we may be sure of being kept in the right path at such times. The state of mind which we have described is one of true *meekness*. And we are told in the Scriptures, "The meek will he guide in judgment, and the meek will he teach his way." Ps. xxv. 9. It is the opinion of Fenelon, that in the moments of mental quietness and of recollection in God, (*"dans ces moments de recueillement et de paix,"* as he expresses it,) we should not hesitate to follow the interior impulses and attraction of the soul. Meaning to be understood, undoubtedly, that if we believingly ask for divine guidance in such a state of mind, the attraction or tendency of soul which then exists, cannot be safely ascribed to any thing but the Spirit of God; and that, consequently, we may regard ourselves as under a divine, and not under a mere human direction. This we believe to be true. Nevertheless, in this case, as in all others, we should never yield to the guidance of any interior attraction, however it may have the *appearance* of originating with the Holy Spirit, which at the same time we know to be at variance with the written word of God. God can never contradict himself; and whatever revelation he has made of himself in his holy word we must regard as authentic, and as entitled to our supreme confidence. But with the limitation implied in this remark, we have no doubt that God, operating upon the mind in a divine manner, will certainly teach and guide those who possess true meekness and quietness of spirit, and who believingly look to him for such teaching and direction.

We think we can speak on this subject, in some degree, from personal experience. We hope we know something of the blessedness of being guided daily and hourly by the Holy Spirit; and we find practically that we do not enjoy this great and inestimable blessing except on the conditions laid down in these remarks. And we can add, with entire confidence, that this experience agrees with that of many of the devoted children of God. A. K.

P. S. I take the liberty to append to this article an interesting extract from the writings of Sir Matthew Hale, who was distinguished as a Christian, as well as a scholar and a judge.

THE TEACHING OF THE SPIRIT.

“They who truly fear God, have a secret guidance from a higher wisdom than what is barely human, namely, the *spirit of truth and goodness*; which does really, though secretly, prevent and direct them. Any man that sincerely and truly fears Almighty God, and calls and relies upon him for his direction, has it as really as a son has the counsel and direction of his father; and though the voice be not audible nor discernible by sense, yet it is equally as real as if a man heard a voice saying, *This is the way, walk ye in it.*

“Though this secret direction of Almighty God is principally seen in matters relating to the good of the soul, yet even in the concerns of this life, a good man, fearing God, and begging his direction, will very often, if not at all times, find it. I can call my own experience to witness, that even in the temporal affairs of my whole life, I have never been disappointed of the best direction when I have, in humility and sincerity, implored it.

“The observance of the secret admonition of this *Spirit of God* in the heart, is an effectual means to cleanse and sanctify us; and the more it is attended to the more it will be conversant with our souls for instruction. In the midst of difficulties it will be our counsellor; in the midst of temptations it will be our strength, and grace sufficient for us; in the midst of troubles it will be our light and our comforter.

“It is impossible for us to enjoy the influence of this good Spirit till we are deeply sensible of our own emptiness and nothingness, and our minds are thereby brought down and laid in the dust. The *Spirit of Christ* is indeed a humbling spirit; the more we have of it the more we shall be humbled; and it is a sign that either we have it not, or that it is yet overpowered by our corruptions, if our heart be still haughty.

“Attend, therefore, to the secret persuasions and dissuasions of the *Spirit of God*, and beware of quenching or grieving it. This wind that blows where it lists, if shut out or resisted, may never breathe upon us again, but leave us to be hardened in our sins. If observed and obeyed, it will on all occasions be our monitor and director. When we go out it will lead us; when we sleep it will keep us; and when we awake it will talk with us. These are faithful, weighty, and true sayings; happy are those that witness them so to be.”

No. XII.

EVIDENCES OF BEING GUIDED BY THE HOLY SPIRIT.

FIRST.—The operations of the Holy Spirit, in his ordinary guiding and directing influences, will not be found to be accidental, or arbitrary, or in any sense irrational operations. The Holy Spirit is not an ignorant, but a wise being; not an activity that is moved by unenlightened impulse; but by per-

fect knowledge. Accordingly, his operations, we have reason to think, will always exist in accordance with, and not in opposition to the laws of the human mind. Further, according to the scriptures, the primary and leading office of the Holy Spirit is to TEACH men, to lead them into TRUTH. And if so, then, ordinarily, the first operation will be upon the intellect in distinction from the sensibilities and the will. And we do not hesitate to say, in point of fact, and as a matter of personal experience, that the person who is guided by the Holy Spirit, will find that this divine Agent does impart an increased clearness to the intellectual or cognitive part of the mind. This divine operation is, for the most part, very gentle and deeply interior; but it is not, on that account, any the less real. It seems to put a keenness of edge, if we may so express it, upon the natural perceptivity, so as to enable it to separate idea from idea, proposition from proposition; and thus to guide it, with a remarkable niceness of discrimination, through the perplexities of error into the regions of truth. One evidence, therefore, of being guided by the Holy Spirit, is, that such guidance contributes to the *highest rationality*. In other words, the person who is guided by the Holy Spirit, other things being equal, will be the most keenly perceptive, judicious, and rational. Not flighty and precipitate; not prejudiced, one-sided, and dogmatical, but like his great inward teacher, calmly and divinely cognitive. The experience of holy men, particularly of those who have made it a practice to ask the guidance of the Holy Spirit on their studies, agrees with this statement.

SECOND.—The presence of the Holy Spirit in the mind, as the guide of our life, is realized also in this particular, that it gives an increased quickness and power of operation to the conscience. Here is another evidence of this blessed divine guidance. It is impossible that a man should be guided by the Holy Spirit, and not experience a purified and renovated activity of the moral sense. This important result is what might naturally be expected from the result on our intellectual nature, which has already been indicated. It is well known that the conscience operates in connection with the intellect, and subsequent in time. There must necessarily be certain intellectual data or facts, as the basis of the conscientious movement. And in accordance with this law, in proportion as the truth under the guidance of the Holy Spirit develops itself from the intellect, with greater and greater clearness, the action of the conscience becomes increasingly distinct, sensitive, and energetic. It becomes a sort of flaming sword in the soul; and keeps it in the way of life. Accordingly, on this principle, no man who has a dull and sleepy conscience, a rough and blunted edge of moral perceptivity, is at liberty to say that he is guided by the Holy Ghost.

THIRD.—When we are led by the Holy Spirit, there will be great calmness and peace in the natural sensibilities, in distinction from the moral sensibilities or conscience; that is to say, in the appetites, propensities, and affections. We shall perhaps be reminded of the principle which we have already laid down in the preceding number, that calmness or quietness of mind is an

antecedent condition to the existence of those gentle and guiding influences of the Holy Spirit, of which we are speaking. This is true. But the gift of the Holy Spirit is not followed by the discontinuance of this quiescent state, but by its establishment, its permanency, and its great increase. It goes before; and with still greater truth and emphasis, it comes after. It is well known that, when we are led by the world or by Satan, our sensibilities are, in general, agitated. A really worldly man is always, either externally or internally, an agitated man; resembling the troubled sea, and casting up to the surface of his spirit mire and dirt. On the contrary, he who is led by the Holy Spirit, with the exception of those occasional agitations arising from purely instinctive impulses, which do not recognize the control of reason and the will, is always subdued, patient, quiet. He may be disappointed in his reasonable worldly expectations; he may be afflicted in body and in mind; he may be persecuted without and tempted within; and for various reasons be in great sorrow and heaviness. But knowing that he is guided by the Holy Spirit, he is quiet under the hand of the Lord, and remains in peace. In this respect, being under this divine and transcendent teaching, he is like his Heavenly Father. The infinite mind is always calm.

FOURTH.—There are also what may be termed external evidences. It is an evidence that a man is led by the Holy Spirit, when the course in which he is led, is in entire harmony with the teachings of the Scriptures. The voice of the Spirit can never be contradictory to itself. Having spoken in the Scriptures, it can never contradict what it has there said by any interior revelation to individual minds. If, for instance, the Scriptures, dictated by the divine Spirit, have for wise and adequate purposes, authorized the consecration of the Lord's Day, the establishment of the ministry, and the permanency of the Sacraments, the same Spirit will never, in contradiction to itself, guide individual minds to a disregard or contempt of those institutions. He who is led by the Spirit, will *love* to be led by the Spirit. And under the influence of this divine attraction, he will earnestly strive to ascertain the mind of the Spirit. And consequently he will be led to the Bible; he will read it much; he will read it with seriousness, candor and prayer; that he may know the length and breadth of the divine communications which are there made. Accordingly, though he has the Holy Spirit in his heart, as his present and great teacher, he will never grieve the hearts of God's people by a course which is erratic and contradictory to the Bible.

FIFTH.—The guidance of the Holy Spirit will never be at variance with the divine Providences. It is unquestionable, that the will of God is made known, to a considerable extent, in his providential dealings. The language of the Holy Spirit will never, in any case, contradict the correctly interpreted language of divine Providence. On the contrary, they will always completely, and, as they have but one author, will necessarily harmonize. To illustrate the subject, the Holy Spirit will never instruct an individual to give to religious purposes a certain amount of property, when the Providence of

God, by taking away his property, has rendered the donation an impossibility. Again, the Holy Spirit will never, by an interior teaching, instruct a man to go upon a distant missionary enterprise, when at the same time the Providence of God, by placing him on a bed of sickness, has rendered him incapable of the requisite physical and mental exertion. And if any impressions or convictions which thus involve a contradiction of the voice of the Spirit and the voice of Providence, should rest upon the mind of any person, he may be assured that they come from a wrong source, and ought to be rejected. We assert, therefore, that he who is led by the Holy Spirit, will find his conduct beautifully harmonizing with the events of Divine Providence; as they daily and hourly develop themselves.

SIXTH.—He who is led by the Holy Spirit, will find his conduct in harmony with the sentiments of natural decency, propriety and good sense. Our mental constitution is from God; and, although it is perverted by sin, there may yet through divine assistance be an enlightened action of it in its various parts, which will be favorable to the well-being of society, and will commend itself to the approbation of God and of man. The will of God is as clearly expressed in our mental constitution, so far as it is unperturbed, as it is in his word and in his providences. No man, therefore, who is guided by the Holy Spirit, will do any thing which will be at variance with those sentiments of modesty, propriety, and true courteousness, that are characteristic of reformed and enlightened human nature. On the contrary, this divine guidance will invigorate in the subjects of it all such sentiments and operations; and will show in its results, that true holiness of life is very far from having any controversy with propriety of manners, with the courtesies and conventionalities of well-ordered society, or with any thing that is truly proper, modest, and reputable in conduct. What shall we say, then, of those individuals who, if ecclesiastical history has correctly reported their conduct, have from time to time rudely violated the natural sentiments of our race, even to the extreme extent of appearing in the streets in a condition of nudity; professing at the same time to be moved by the inspiration of the Holy Ghost? The Holy Ghost never did, never can operate in this manner. Just so far as he has influence over individuals or communities, he will stamp upon them those traits of character and conduct which even the men of the world, those who are adepts in the forms and civilities of cultivated social intercourse, will recognize as proper and courteous, as honorable and gentlemanly.

FINALLY.—It is an evidence, that a person is guided by the Holy Spirit, whose whole conduct, whether considered in its particulars or in its general outline, has a distinctly favorable bearing on the promotion of God's glory in the world. The end of all things is the glory of God. In the promotion of this great object, God, the Holy Ghost, co-operates with God the Father, and God the Son. The Holy Ghost, therefore, recognizes and enforces the great truth, that all subordinate tendencies, that all inferior and private interests, when never they receive a corrected and sanctified direction, will always con-

verge to the same centre, and will never reach their terminus but in the bosom of the Infinite. To this great result, all his interior and individual teachings infallibly tend. To know all things and to love all things in God; to annihilate self in all the various forms of creature-love and of self-will, and to make God the great centre of our being; this only is true wisdom and everlasting life. He, therefore, who is led by the teachings of the Holy Ghost, will be taught that he must think for God, feel for God, will for God, act for God; and that the great reality of God, which is the true beginning and completion of all religious life, must be received into the soul as the paramount motive; and with a power to expel all subordinate motives and to reign there for ever with supreme dominion.

Such are some of the marks by which those may be known, who are led by the Divine Spirit. These are a **HIDDEN** people. They have intimacy with the Highest; but they are, nevertheless, the little ones, that are almost unknown among men. Rational with the highest degree of rationality, scrupulously conscientious, ever desirous to learn the will of God as manifested in his word and providences, modest and sincerely courteous and becoming in their intercourse with their fellow-men, and governed under all circumstances by a supreme regard to God's glory, they pass calmly and devoutly through the world, blessed in themselves and a blessing to others. And yet the people of the world, blinded by their unbelief, but little know and little value that interior instruction by which they are thus guided to the illuminated heights of evangelical perfection. Happy is he who is led, not by mere sights and sounds, not by strange and momentary impressions, which may come from the disordered senses, from the world or from the devil; but by that clear light which illuminates the intellect, the conscience, and the heart; which is ever consistent with itself and with God's word and providences; and which has in reality for its author, the Comforter, the Holy Ghost.

A. K.

[Do our readers *study* the writings of A. K.? Should you have his name, you would read because he is the author. While he withholds it, we hope you will read for the sake of truth and holiness; for we assure you he is admirably qualified to instruct, as well by his experience in the deep things of God as by his extensive researches in the philosophy of the mind. — Ed]

For the Guide to Christian Perfection.

AS A LITTLE CHILD.

The Savior made much of little children. When the disciples rebuked those that brought them unto him, he was much displeased and said, "Suffer them to come, and forbid them not;"

and then gave a good reason — “for of such is the kingdom of God.” It *belongs* to such ; and whosoever shall not receive it as a little child receives it, he shall not enter therein. Do not the things of children belong to children ? And is not the kingdom of God to us, made up of the things of the holy child Jesus ? Why then do we not receive these things of his more freely and cheerfully, and find our life made up of them, and our chiefest joy in the fellowship of them ? Is it not true, that every one who is really converted and has become *as a little child*, does receive them, and find their fellowship better than thousands of gold and silver.

New-born babes, by their nature, desire their proper sustenance. They grow when they have it, and die if denied it. So every one who is born again into a proper little child, by his new nature desires the sincere milk of the word, that he may grow thereby. He receives, with the meekness of a little child, the ingrafted word ; which is able to make him live and grow *as* the child Jesus grew. Being a child, he fellowships the things of the child Jesus, and chooses to be *as* his master and not above him. He counts it enough for him, as a new-born babe, to be towards God in Christ, as he was towards the mother that bare him, in the days of the infancy of his flesh. He remembers how he hung helpless on her arm, how he drew life from her breast, how he looked full of faith and love into her face, and lived without a doubt or fear, while folded in her embrace. He remembers how little he desired then but the sincere milk, how willing he was to be meek and lowly, how easy it was to believe in this mother, that was to him his all in all, how fearless of all evil he was if only she was bending over him, and how far from resisting her will he was in every thing. Surely, he says, she was my life. And can this mighty God come and be to me now in spirit just what my mother was in flesh ? Does he offer any such thing ? Does he propose any such relation ? Is it possible, that I am invited to become toward Christ as I was toward my mother ? Is this the Gospel ? God come so nigh, so gentle, so full of love, so ready to keep, so able to save, so mighty to defend, so willing to feed my spirit, to guide my heart into his love, and to caress away my doubts and fears ! It is enough. I'll be *as a little child*. I'll henceforth count all things loss for the excellency of the knowledge of Christ Jesus, as the way, the truth, and the life. He became a child for my sake, and shall I be too proud to become a child for his sake ? He consented to “grow up as a tender plant and as a root out of a dry ground,” before his Father, and shall I seek a better growth than he ? He learned to say “Of mine own self I can do noth-

ing;" shall my heart put in a claim of more ability than he? He sought not his own glory, and shall I seek mine! — when all my glory is my shame, and all his glory was cheerfully laid aside that he might bear my shame! He came not to do his own will, but to say, surrounded by a world of rebels, "Lo, I come to do thy will, O God, in the volume of the book it is written of me; and here I am, as a little child — thy will be done, — not on Mount Tabor only, but in the garden and on Mount Calvary too." And shall my will be counted of more worth than his? And shall I desire its indulgence more than I determine that it shall be swallowed up with his in God's? The little child whom the Savior took and set in their midst, was doubtless as other little children; and yet it was true that whosoever he was that humbled himself as that little child, the same was greatest in the kingdom of heaven. And what was true then is doubtless true now; and so, going on to Christian perfection, let us keep our eye on *a little child*, remembering that the things which are revealed to babes and sucklings are hidden from the wise and prudent. And may the spirit of him who sent us the holy child Jesus, direct us in attending further the steps of one who is "as a little child."

W. S.

For the Guide to Christian Perfection.

O, ever dear and happy day,
When first I heard my Savior say,
Arise and leave thy stains behind,
And bear a pure and spotless mind.

Soon as his wondrous voice I heard,
My soul assented to his word;
Henceforth I dared no longer sin,—
He heard my prayer and made me clean.

His blood in torrents o'er me flowed,
My heart with pleasing rapture glowed;
And now henceforth with all my soul,
I'll praise Him who hath made me whole.

O, ever dear and happy day,
When first I heard my Savior say,
Arise and leave thy stains behind,
And bear a pure and spotless mind.

U.

For the Guide to Christian Perfection.

EXPERIENCE OF A SISTER OF THE BAPTIST CHURCH.

The benefit I have myself received from the testimony of others, induces me, in compliance with your request, to review the leading circumstances of my own experience in relation to the subject of Christian holiness.

Long before I became personally interested in the subject of religion, I adopted the belief that it is the privilege of Christians to live without falling into sin. And though my views, both in regard to the nature of this state and the means of obtaining it, were very limited and indefinite, yet they were sufficient to bring my mind into continual condemnation after I had professed religion, because I did not more decidedly seek to know by experience, that which I had already admitted in theory.

After receiving evidence that a principle of holiness had been implanted within, I was pained to perceive that my heart was yet prone to depart from God. This discovery gave rise to repeated resolutions to seek entire conformity to the requirements of God, but these resolutions seemed to avail nothing. Finding they were not sufficient to keep me, discouragement, doubt and darkness gathered over my mind, tempting me to lay aside the subject in despair. Circumstances often occurred tending to increase my conviction. I will refer to only one.

In the spring of 1838, being in Providence, I met with a gentleman from Oberlin, who professed to believe that sin is not a necessary part of the Christian's life. I heard him converse upon the subject, and felt convinced that his views were correct. Turning to me, he said, "Do you believe it your privilege to live as we have stated?" I replied, "Yes, decidedly." "Do you live in this manner?" "No, sir," said I. Lifting his hand, he exclaimed, "What an account you will have to render! your responsibility is a thousand times more awful than if you did not know your master's will." From that time I felt the burden of my responsibility as I had not before. My desire for holiness had been more on my own account than from a sense of duty. Now I felt more sensibly that God not only *permits* but *requires* his children to be holy. I felt more and more that sin was a grievous burden, under which I could not bear to live. Though at times I could believe my sins forgiven, I did not receive power to retain a clear conscience, since sin seemed to be mixed with all I did. Thus I lived on sinning and repenting till August of the

same year ; when, hearing that a camp-meeting was to be held in Eastham, I resolved to attend. I thought as the meeting was to be among a people who believe in the attainment of that state of perfect assurance for which I had been so long seeking, I might perhaps receive some benefit.

The order prevailing throughout the camp-ground was favorable to religious improvement — the sermons were well calculated to be profitable — and especially, the tent meetings were such as a Christian could hardly fail to enjoy. Only one subject, however, interested me. I could not feel interested in any prayer, sermon or exhortation, that did not bear directly upon the great subject of personal holiness. If any other subject was presented in the tent to which I belonged, I sought another, where prayer was being offered for holiness of heart. In one tent, a spot to which my mind ever reverts with peculiar interest, there were several individuals in whose prayers I found the state of my own mind described. They seemed to have come to the ground with the same object in view ; and while they prayed that they might there find “a grave for their sins,” and return home to labor in the cause of God with consecrated hearts, I could sometimes hardly refrain from responding audibly to their petitions, so entirely they expressed my heart’s desire. Many hours I lingered about that tent, listening to the burdened prayer of the disconsolate, or to the praises of those just delivered from bondage. The subject continued to present itself in a clearer light, but I gained no relief. I was surprised that those with whom I conversed dwelt so much on faith, urging me to believe in much the same terms, I should have used with an unconverted person. I thought I had faith, and needed something else, I knew not what — some almost miraculous influence to slay every inbred sin and set my spirit free. On the day previous to the close of the camp-meeting, a praying circle was formed specially for those who were seeking sanctification. After some hesitation, I went forward with those who requested prayers. “Create in me a clean heart, O God, and renew a right spirit within me,” was the burden of my desire. I did not at that time receive an evidence that prayer was answered ; but the result of that exercise was a calmness of mind, accompanied by a desire to praise God for his willingness to grant so great a blessing to any of his creatures. A momentary fear came over my mind lest my evidence of sanctification should be, as that of my justification had been, somewhat indistinct at first, like the earliest morning dawn ; and as the fact that I could not refer to any time as the date of my conversion, had been the means of many doubts, I feared I should be continually in

danger of doubting whether my heart was ever sanctified — so little did I at that time understand the clearness of that witness which is the privilege of the consecrated believer, the strength of that living faith which rests not on past experience nor future hopes.

That evening, I attended meeting in the tent around which I had passed so many hours. After several had expressed it as our desire that the work of grace might be deepened in our hearts, we joined in prayer. I say *we*, for I believe those who spoke audibly were not the only ones who prayed. One cloud of incense arose, burdened with one request. At an interval, a sister spoke of the *extent of the atonement*. It never appeared so efficacious to me before. I only wanted faith to feel that it was for *me*. While one was leading in prayer, a heavenly influence seemed to pervade the tent, and fill the very atmosphere. He paused, and all was silent. “*Peace, peace,*” said he, “*all is peace here.*” I could respond heartily to this sentiment. “*Happiness, happiness,*” said he, “*happiness is here.*” I felt that it was so. “*Glorry, glory,*” he again exclaimed, “*there is glory here.*” I was conscious that this also was true. Never so forcibly did I realize how much is contained in that song of the angels, “Glory to God in the highest, on earth peace and good will to men.” O, how easy then to believe in Christ as my present Savior. My mind instantly recurred to the dear church, with which I am connected; I longed to be in their midst, and tell them what a blessing I had found,—scarcely doubting, but that upon the presentation of a subject so glorious and yet so simple, they would embrace it with their whole hearts.

My peace of mind continued undiminished for several days after my return home. I realized an increase of spiritual discernment, enabling me, as I thought, to distinguish between subjects tending to profit and those wholly useless. Once, however, having engaged in a conversation which at first seemed calculated to result in good, I unguardedly related an anecdote, which upon reflection appeared to me foolish and worse than useless. This threw me into great distress. I was unwilling to give up my confidence, and yet feared I had no right to retain it. I called upon a Methodist clergyman, then Presiding Elder of Boston district, and related the cause of my anxiety. He advised me to go directly to the cross of Christ, without stopping to inquire into the nature and extent of my error; first, to seek an evidence of pardon, and then in the light of God’s countenance, I should be better prepared to examine the subject. This advice I have since found of use, in instances almost innumerable. By this course,

my peace of mind was restored, and became as a river. I learned to live by looking to Christ; and though the great enemy of souls has often sought to bring me again into bondage, I feel that he is a conquered foe.

I still rejoice in a full salvation, and am willing to bear this testimony, that "the blood of Jesus cleanseth from all sin."

C. N. B.

For the Guide to Christian Perfection.

SACRED MEDITATIONS.

Seeing the wind boisterous, he was afraid. Jesus stretched forth his hand and caught him, and said, O thou of little faith, wherefore didst thou doubt?

Who is he that bids us walk upon the water, to find a footing where no footing is; to breast the storms of life with firm, undaunted step; to tread on serpents and on scorpions; yea, to conquer every foe? It is he who has conquered for us, once for all, all our enemies, and gives us power also to be conquerors. It is he who treads himself upon the waves, and holds the winds as in the hollow of his hand. When he commands I may walk safely; there are no ravenous beasts there to devour me. I hear their roar — it grates harshly on my ear — it finds no chord of unison within my breast. While evil is repelled, while the good Spirit dwells within, and guards my heart, I am secure, though in the midst of dangers. At his command I launch my bark, and ride safely on through quicksands, rocks, and dangers. With the eye of faith firmly fixed on Jesus, I pass them unhurt. O, it is sweet to look to Jesus and feel safe. There is a calm, a quiet resting of the soul on him, which makes it like a rock in the midst of the ocean. I sail along. There is not a danger which has escaped his notice; not one by which some beacon light is not set up. The great Leviathan may dash, and foam, and rage, but cannot harm me while I look to Jesus. *I look to him.* I do not meet my foes alone, nor conquer by my word. He speaks, "Thus far and no farther;" "Peace, be still." He hears the silent, secret whisper of my soul: the look of faith he cannot deny. He himself has trodden the great deep, — the sea of this world's temptations, — and he says, "Be of good cheer, I have overcome the world." When the sea rages and swells, when

temptation presses heaviest, then shall my faith lay hold with stronger grasp upon the hand of Jesus. I know he sees; I know he hears, and will appear my Deliverer. The struggle with evil may be severe; the conflict great; but while I feel, O God, that my heart is thine, and only thine, I also feel thou art a Father unto me, and thy protecting hand is over me; thou wilt be my defence; I give myself up, then, to thee, and wait patiently for delivering grace. And I know thou wilt soon compass me about with songs of deliverance. O Lord, how good are thy chastisements. By means of them I find thou art in very deed near me, and holding me up, else I should fall. And while thine arms are thus about me, I must, I will rejoice, though I myself am perfect weakness. But I will not fear. It was when Peter feared, that he began to sink. In the darkest hour, in the severest conflict, I will remember what my Savior said to Peter,—“*Wherefore* didst thou doubt?” O my soul, *wherefore* doubt, when Jesus is thy helper? It was a dream; I saw the earth moving, and all around me tumbling into ruins. With folded hands, and kneeling, I looked up and said, *Father, Father, Father*. O may the confidence of that moment prove reality, in each trying scene of life; and ever may I be enabled to say, with the spirit of entire resignation and perfect faith, Abba, Father.

P. L. U.

For the Guide to Christian Perfection.

PERSONAL EXPERIENCE.

I will not attempt to relate the experience of seven years, a great part of which, were spent in sinning and repenting, one day advancing a little in the Christian journey, and perhaps the next, backsliding as much. A poor way, indeed, to live. It is a matter of wonder and astonishment to me, that God's spirit was not entirely taken from me. Blessed be God, for “he hath delivered my soul!” I feel now, that I can say with the apostle, that “I live, yet not I, but Christ liveth in me.” His arm hath brought salvation, even a *full* salvation. I have felt of late, that it might be my duty, to write my experience for the Guide. And hoping that I might, in this way, do good, I have taken my pen in hand, for this purpose.

Through a well directed train of God's providences, I was returned home, from a town, thirty miles distant, just in time to

attend the camp-meeting at Corinth; which commenced September 20th. I went, praying that I might be blest; and praised be God, I did not pray in vain. I resolved in my heart, that I would do every duty which the Lord should make known to me. The burden of my prayer was, "Create in me a clean heart, O God; and renew a right spirit within me." On the evening of the twenty-third, we were engaged in a prayer meeting, in our tent. I attempted to pray; unbelief began to give way; I cried, *I will* "believe, help thou my unbelief." Satan began to tempt me, and draw my mind from Christ. He told me, that if I obtained the blessing of *perfect love*, I should not be able to retain it, that it was impossible for me to live without sin. But I still struggled for victory, and I felt that victory I must have. Glory and praise be to God, he appeared to my relief, while I steadily gazed upward. I saw the heavens opened, and Jesus descended, surrounded with ten thousand of his angels. He smiled, while he said, "Peace, be still." In a moment, I felt that the work was done. My soul was filled to the overflowing. An intercourse was opened between heaven and my soul. O, blessed intercourse! I was happy during the next day. I passed the night as beneath the shadow of the Almighty. The next morning was our parting scene. As soon as we were prepared, we knelt before God, to offer up our morning sacrifice; every thing seemed to say, "God is here." I attempted to pray, but prayer was lost in praise. A light, above the brightness of the sun, at noon-day, shone directly from heaven, to my heart, and glory filled my soul. For the space of two hours, my mind was so taken up with heavenly things, that I was insensible to almost every thing which passed around me. O, that I could describe what I then felt, and what I have since enjoyed. But it is past the art of mortals, this mystery to define. It can only be told with immortal tongues. I returned home, happy in Jesus' love, and I have not hid my light under a bushel. I promised the Lord, that I would be faithful. I have confessed what God hath done for my soul, at the fireside. In the class-room, I have told my brethren what great things the Lord hath wrought. In the public assembly, I have been bold to declare, even in the midst of opposition, that "I loved God with all my heart." The more I confess him before men, the more he blesses my soul. O, that my voice could be heard to earth's remotest bounds, I would tell what beauty in my Savior dwells. I rejoice, that so many have sought, and found, the pearl of perfect love. Holiness! there is something thrilling in the sound. O how beautiful is the path of holiness! May I ever be found in the King's highway. When

I look at the dangers which surround me, I fear, lest I shall *fall*. But my hope is in God, and I depend every moment on Christ, for a present, and a full salvation. I press my Bible to my bosom. It is my guide to heaven. With this in my hand, and the Holy Spirit to apply its sacred truths to my heart, I expect to pursue my journey towards heaven. The breezes from the land of Canaan waft me onward. As my little bark glides onward, o'er life's tempestuous sea, I often catch a glimpse of the port of eternal repose. "My hope is full; O glorious hope of immortality!" I only live, my God to serve;—and when the joyful summons shall come, I expect my Lord will come and meet me, surrounded with glory, as I beheld him when he cleansed my heart from all sin.

A METHODIST SISTER.

February 21, 1842.

EXTRACT OF A LETTER.

NEW YORK, December 17th, 1841.

DEAR BR. KING:—We have been so much blessed in the perusal of a letter, lately received from our beloved sister, that we have concluded that it would be well not to eat our morsel alone; and therefore copy a part, which, if you think calculated to serve the blessed cause to which your labors are devoted, you may publish in the Guide.

W. C. & P. PALMER.

* * * * * Through the *ever abounding* goodness of Him, whose I am, and whom I serve, I am now favored with my usual degree of health, and what is much better, I am blessed with an *unusual* degree of heavenly *light* and *life* and *love*, insomuch that my soul is *exceeding joyful*; and for some days past, I have experienced such a *sweet* and *intimate* union with my blessed Savior, and such *melting*, *blissful*, and overpowering communications of his love, as have surpassed all my former experience in divine things. Of one signally glorious manifestation, I must give you the particulars, because I think it may be for the *glory* of God. It was on the last Wednesday evening, at *sweet* twilight hour, (my favorite season of communing with heaven;) I had *retired* to my chamber to spend an hour *alone* with God. As I bowed down before the mercy seat, I felt an extraordinary degree of the sacred unction, to pervade my soul, and such a spirit of *fervent*, wrestling supplication, that I might sink deeper into the ocean of love, and be *wholly absorbed* in God. I felt immediately, that I had "*power with God*," as had Jacob; and that like him I "*should prevail*." My faith gathered strength, and with mighty energy, arose, seized all the *exceeding great* and *precious* promises, and appropriated them to my own soul—claimed the rich and boundless stores of grace in the

treasury of heaven, as mine, — the purchase of my own adorable Redeemer, as expressly for *me*, as though there was not another creature in existence, and realized in *blessed* verity the sweet words applied, *All are yours*, and ye are Christ's, and Christ is God's — feeling as never before, the blessedness of being united to the *Father*, and to the *Son*, and having *fellowship* (O, what *blissful fellowship*,) with *both*. I now sweetly realized, what I had been so earnestly pleading for, (*viz.*) that my heart might be as a *clear* and *perfect mirror*, into which my adorable Jesus would look and see reflected *his own lovely image*. Such a *heaven of love* — such a *fulness of bliss*, as I cannot describe, then took possession of my soul; — the thought of *bearing* the *image* of the *immaculate* Jesus, in *full, deep impress* — *indelibly* and *for ever* on my heart — of being emphatically *one with Him* — united in the most *intimate, sacred* and *eternal union* — with “Him whom my soul loveth,” and to be permitted to do his *blessed will* — to *work*, and *speak*, and *think*, for *him alone* — O, this — this was more than angel's tongue could tell, or “*angel's mind conceive*.” Overwhelmed with this stupendous grace, “my happy soul was breathing *unutterable* praise, in *rapturous awe*, and *silent love*,” — when suddenly the glories of the bright abode of the redeemed on high, seemed to burst on my vision, as though the veil that intervenes between the heavenly world and ours had been drawn aside, and I was permitted to gaze upon the spirits of the just made perfect, and behold the “*full glories of the Lamb*,” that fill with ineffable splendor the celestial world, beaming upon the happy throng who had “*washed their robes* and made them white in the blood of the *Lamb*,” a radiance, surpassing the brightness of the sun at noon-day. In a moment, they all seemed to approach me, and I was surrounded by a *host* of heavenly spirits, who all were looking at me with *intense interest*, and the *glory* of the upper temple seemed transferred to earth. All around me was *light*, and *glory*, and *bliss*, unspeakable. The arms of my adorable Jesus seemed to encircle me, and I felt my *happiness* was *consummated*. I thought, can this be earth? — am I not in heaven? — Then the sweet words came to my mind with such a sense of their meaning, as I never before realized:

“*Thy presence makes my paradise,
And where Thou art, — 'tis heaven!*”

Then I thought, Why I never before was conscious of being *constantly surrounded* by heavenly spirits. I have believed that there were “*ministering spirits*,” sent to guard me; but I did not know that all the *hosts* of the redeemed are *ever near* me, and that at any time I may realize their presence and commune with them. Can it be, that they are *always thus near me*? — A voice spoke to my heart — Yes, they are *always near* — *never distant* — *when you are in close union with Jesus*. They are *one with him*, and when *he* is *near* they, also, are *near*. Then I thought — why I need no more feel sad at the thought of not being permitted to mingle often with pure and holy ones, for the pure spirits that are disrobed of their mantles of clay and dwell in the presence of the Highest, are my companions! I may hold sweet converse with them *in spirit*; may enjoy their society, and feel that heaven and earth

are one! O, what ecstatic rapture did this thought inspire! My spirit seemed as if enwrapped in the glory that encircled the throng of celestial visitants, and I was for some time, forgetful of all below. This glorious manifestation left upon my mind a *hallowing* influence, which has remained with me ever since, and my spirit seems to be sinking deeper and yet deeper into the ocean of love. I look back upon my former experience, when, though I had stepped into this blessed ocean of heavenly enjoyment, I was lingering so *near the shore*, that I did not enjoy a *constant, overwhelming fulness*. True, *wave after wave* would come in quick succession, and my happy soul would be *bathed*, as it were, and refreshed by their heavenly influence; but then, the waters would *recede* and sometimes leave me *quite on the shore*. Here I could not, would not, rest a *moment*. I would urge my way onward, till, again, I would feel the ocean waves rolling over me, yet hesitating to take a *deep plunge* — that I might lose all *foothold of earth*, and be *lost and swallowed up* in God. But I rejoice to feel and know, that I have been pressing farther and farther into this sea of love, for some time past; and I now feel that I have come into the deep water, — yes, I have launched out into the unfathomable deep, *never, never to return to earth again*. * * *

M.

Mount Holly, N. J.

For the Guide to Christian Perfection.

PERSONAL EXPERIENCE.

By the assistance of the Holy Spirit, I will comply with your request, my dear sister, and write to you of the dealings of God, to my soul.

At the age of twelve, my attention was powerfully arrested, and I was led to see myself as a sinner before God, but being opposed by those whose care I was under, was easily discouraged, grew careless, and grieved the blessed Spirit. When nineteen, my mind was again led to the great subject of my soul's salvation. I sought the Lord and found to my inexpressible joy and gratitude that he had, for Christ's sake, forgiven all my sins. For a number of days, I lived with my eye of faith fixed on Jesus, admiring the plan of redemption, until the cross was presented, by the Spirit, of which I was ashamed, felt a spirit of resentment at injuries, and a desire to have my own will; was surprised to find sin in my heart; concluded that I was deceived, conversed with my minister, who was a Baptist; he said that it was a warfare, and I must expect to sin as long as I lived; could not believe this; searched the word of God, and found that he who had

inspired it, commanded me to be holy, and had said, The soul that sinneth it shall die ; that sin was the cause of spiritual death. I then made a covenant with God, that I would be wholly and for ever his, to live for him, to do his will, believing, without a doubt, that his grace would be sufficient for me ; was completely filled with his love, settled down upon Christ, as the eternal rock ; wherever I was, Jesus was with me, in every duty ; his love constrained me ; I gained the victory over every temptation. If I conversed with a soul, I asked Jesus to convert that one, and he did ; the Bible was my chief study ; I took great delight in reading it, could say with one of old, "Thy words were found and I did eat them, they were sweeter than honey or the honey-comb." I had the witness of the Spirit, for six months ; then, by giving way to self, lost the sweet and intimate communion that I had with God. O, the disappointment, the sorrow of heart that I felt, when I found that the blessed Spirit was gone. I was shorn of all my strength ; no one understood me, and as I let the tempter in he destroyed my confidence in God. I tried to regain what I had lost, and to retrace my steps, but could not ; the enemy had so completely disarmed me of my shield of faith, that I lost all power with the Lord, that I was not a co-worker with him as I had been. My mind was led to this promise, "Comfort ye my people, saith the Lord." I then saw that if I would live humbly, I might be a comfort to the church. For fifteen years, I lived sinning and repenting, until I was laid on a sick bed, when I was informed that I could not live ; I asked the Lord to spare me, that I might serve him with my whole heart ; he answered my petition, and comforted my soul with these words of the poet,

"'Twas for my sins, my dearest Lord,
Hung on the accursed tree,
He groaned away his dying life
For thee, my soul, for thee."

This made me very happy, and encouraged me to believe, without the shadow of doubt, that I should live to praise him.

After my recovery, in the providence of God, I was led to a Methodist meeting ; the preacher described my feelings, and declared, without holiness no man should see the Lord ; my distress increased ; I inquired of the Lord, what I should do, what sacrifices I should make. He would show me, but not satisfied, I would again inquire, what his will respecting me, was ? He would draw so near and bless my soul, that for a moment, I would believe that I was wholly saved, and then again, would find self prompting me to act ; my spirit was tender, I found the law was very perfect, and that the Spirit was easily grieved, that one

sin would destroy communion with God, and mar the purity of the soul. These words rested on my mind with great power, "that I had begun in the Spirit, and would end in the flesh." I went to meeting; the preacher again described my case; I found I was seeking sanctification by works; I went to a camp-meeting, in 1829; was enabled to lay on the altar as a living sacrifice; the struggle was long and severe; it was hard for my will to bow. O, the darkness that was on my mind, so unacquainted with the way of faith; could not see how I could believe before I felt the power of the promise — "I will; be thou clean." He plainly shewed me his will, and commanded me to believe; the power was in the word. O, that moment when I took him as my Savior, without any feeling, either happy or unhappy, I was entirely emptied of every thing; the last chain that had bound to self, and to earth, had been severed; and I was free, a miracle of grace. It was delightful to realize what I was, that Christ had entered my heart, had cleansed it, and had taken up his residence in it, for ever. Two hours after this, I went to meeting, when the man of God, took for his text, "Be ye holy, for I am holy." Whilst hearing the sermon, I asked the Lord to give me an evidence that he had sanctified my soul, and he poured into my heart the fulness of his love. It will take an eternity to praise him, for what I then felt. I had, indeed, entered into rest, and I felt

"A speechless awe, that dare not move —
And all the silent heaven of love."

I was afraid to speak, for fear of disturbing that peace, that rest, "which none but he that feels it, knows." That resting in Jesus — language cannot express it. Jesus had fulfilled the promise. He and the Father had come, and had taken possession, to rule and reign there without a rival. How blessed was I, in that innocent consciousness that all was right, that Christ had become my righteousness and strength, that I was dead unto sin and alive unto God. Then I saw, that without faith it was impossible to please God. Yes, it is faith that overcomes the world, and establishes the kingdom of God in the soul — that kingdom, which is righteousness and peace and joy in the Holy Ghost; it works by love, and purifies the heart. I learnt by the teachings of the Spirit, the offices of Christ — that he would become to the believer, "a well of water, springing up into everlasting life." This life, this water, was continually flowing into my heart. In the language of inspiration, I could say, "My cup runneth over." I soon began to feel the importance of laboring, that others might know the fulness of the gospel, that as I had received, I must

impart, and as I had received great grace, I must expect heavy crosses. The enemy suggested that I would not be able to bear every cross; I had promised the Lord, that I would, if he would save me; the promise came to me with great power — “My grace is sufficient for thee.” O, the willingness of Christ to save and bless. I felt my heart drawn out for the church; such was my sense of their need of holiness, and of launching out into the ocean of God’s love. I saw, in a small measure, what sin was doing in the church and in the world; by being conformed to the world, the church had lost her power, had robbed Christ of his glory, and that the unconverted were saying, “What do ye more than others.”

Let us, my dear sister, keep our garments unspotted from the world, and as we have received Christ, so let us walk in him, knowing that as we are his, “we are the salt of the earth.” May we not lose the savor, lest we be cast out, and trodden under foot of men. “Except we abide in the vine we cannot bear fruit.”

But to return to my experience; I felt like a little child led by the hand of Christ into all truth, and to every duty. I have been in the school of Christ, receiving lessons daily, from my great Teacher, who has condescended to give me instructions by his Spirit, thirteen years. I have found his yoke easy, and his burden light; the grace of God has been sufficient to keep me. I have believed all the way, and lived by the moment, on the blood of Christ.

Do you ask me if I am happy, I answer, yes; though happiness is not my object. I am seeking to do the will of my heavenly Father; he always hears and answers prayer, and blesses, so that he is an all satisfying portion; in sickness and in health, I find him the same. O, the necessity of living near a throne of grace; his Spirit teaches us here, and we learn what true love is, and what it is to love our neighbor as ourselves. The church — it is my prayer, that she may become pure — that holiness should be written on all she possesses, showing that Jesus is a present Savior, a Savior from all sin.

You ask me, what are my feelings respecting death. I view it as a friend; it is disarmed of every terror; the sting is taken away, because sin is gone; it is all washed away. Let us hold fast, dear sister, whereunto we have attained, and mind the same rule; having put on Christ, let us walk in him, and make no provision for the flesh.

YOUR SISTER IN THE FULNESS OF THE GOSPEL.

EXTRACT FROM A PRIVATE LETTER.

DEAR BROTHER:—I did not intend to extend this communication, but I cannot forbear mentioning what I know will do your heart good, viz., that the Lord, who gave me the rich blessing of which I have given a faint description, has continued to display his goodness and loving kindness toward me, by *preserving* me in the way of holiness.—When I first received the blessing, I was much harassed by the tempter, lest I should lose it—but to show how the Lord kept me, I will give a little extract from my diary, written soon afterward.—“February 28th, 1841. One week has elapsed since I was fully restored to Christ, during which time I have lived in the constant enjoyment of his love; I have been kept by the power of God through faith, and have felt neither sin nor condemnation; I have perfect peace, perfect love, and perfect joy in the Holy Ghost. He has revealed himself to me in power, in beauty and in great glory. Christ is in me, whether sleeping or awake. I have been able to confess him before men, as a Savior from all sin. I feel, and know, that by the gracious influences of his Spirit, my heart is cleansed from all unrighteousness, and that my soul is pure through Jesus’ blood. I stand complete in him as my righteousness and my sanctification. O, what a blessed change. Instead of being all sin, I am all love—all like Christ, for he has given me of his Spirit, and made me, even *me*, partaker of his holiness. Glory be to his excellent name. O, for faith to abide in him, and to hang upon him every moment—I think I have enjoyed more during this one week, than I could have done in years in a merely justified state. To God be all the praise.”

It is now upward of three months, since the preceding extract was written, and I can adopt it as the language of my heart at the present time. Since that period when I gave up *all* to Christ, I have never for a moment felt disposed to take back any part of the sacrifice—neither my time, talents nor influence; they are still the Lord’s, and I am still the Lord’s, and my soul does continually magnify his name for his great love wherewith he loves me. I feel a constant spirit of praise and thanksgiving. I have had peace every moment since that blessed hour when I believed. O, how my heart rejoices that I ever heard of a full salvation—salvation by faith. The way seemed to me so easy and so delightful, that I thought all mankind must see its beauty and embrace it—and I lost no time, in telling my brethren and sisters how good the Lord was, and how ready to bless them. He put it into my heart to go from house to house, and to proclaim the wondrous works of God as manifested toward me. This, (though a cross) I did with all faithfulness and simplicity of soul. I desired their salvation above all things. The Lord strengthened me to speak and to pray and to believe, nor was I without my reward. I was richly repaid for all the contempt I bore, by seeing souls brought into the liberty of a full salvation; and although for the first week, I

stood alone, and was looked upon by some as a wonder, and as one disposed to propagate some new or strange doctrine, yet blessed be God, other witnesses were raised up who could add their testimony to mine, that the "blood of Christ cleanseth from all sin. A glorious work commenced. One week after I professed the blessing, there was one to bear witness for Jesus' power to cleanse from sin. The second week, there were two others added — the third week, there were four more — the fourth week, there were seven others — the fifth week, there were six, and the sixth week, five others; and so on, until there were, in the course of seven or eight weeks, about thirty persons who professed to enjoy the blessing of perfect love to God. Many others were seeking it, but, owing to there being a little of the spirit of discord in the church, no more as yet have obtained the witness that they are fully the Lord's, though I do not think that the work will stop here. During this time, we have suffered somewhat in consequence of the illness of our dear pastor — we had the preaching of the word but seldom, but the Spirit of the Lord was with us in great power and glory. Most of them, like myself, received the blessing at their own houses; the Lord in this instance as in many others condescended to use feeble instruments, and to bless simple means, in order that the glory may redound to his own name. Truly, the praise belongs to him. Being deprived for a season of pastoral aid, (except his fervent prayers for our prosperity,) and finding opposition not only from the world but from certain of the church, we adopted the plan of mutual instruction, until the Lord should raise up our minister or send us another. We therefore concluded to meet once a week for mutual improvement; and for the last three months they have met at my house for the purpose of conversing on the subject of holiness. Those who enjoy it, or who are seeking the blessing, attend; but being all learners, mere babes in Christ, we felt the need of instructors more experienced than ourselves. So we have taken the "Guide" for our teacher, relying, however, on the Divine Spirit to enable us to profit by the directions contained in that excellent work. I generally select pieces from it, and read to them those "maxims" which tend to strengthen and build up in holiness. We have found this a pleasing, as well as profitable exercise. We are a little persecuted band — but we are of one heart and one mind, united by the strong ties of love. We are of that number that have fellowship one with another, and who feel that the blood of Jesus Christ cleanseth from all sin. We have some discouragements, but the God of peace comforts our hearts, and will, I humbly trust, be with us to the end. Pray for us — and pray for me, that a door of utterance may be opened unto me, that I may be enabled to encourage and to lead this little flock (that look to me for an example and instruction,) in the highway of holiness, and that finally, we may be one family in heaven, through Jesus Christ.